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THE PACIFIC

A religious and family paper

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Mystery.

Once, when a boy, I stood on Mount Pleasant, at Amherst, and saw a summer thunder-storm enter the valley of the Connecticut from the north. Before, it was all bright; centerwise, it was black as midnight, and I could see the fiery streaks of lightning striking down through it; but behind the cloud—for I could see the rear—it was bright again. In front of me was that mighty storm hurtling through the sky; and before it I saw the sunlight, and behind it I saw the sunlight; but to those that were under the center of it there was no brightness before or behind it. They saw the thunder-gust and felt the pelting rain, and were enveloped in darkness, and heard the rush of mighty winds; but I, that stood afar off, could see that God was watering the earth, and washing the leaves, and preparing the birds for a new outcome of jubilee, and giving to men refreshment and health. So I conceive that our human life here, with its sorrows and tears, as compared with the eternity that we are going into, is no more than a breath of a summer thunder-storm; and if God sees that our experience in this world is to work out an exceeding great reward in the world to come, there is no mystery in it—to Him.—Henry Ward Beecher.

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If you leave God out, do not think of God, do not pray to him or worship him, do not love God; you have, after all, left out that element of human life that gives it value. Your life is like a clock without an hour hand—all that busy ticking simply does not count.—Hodges.

There are 25,000,000 Sunday-school workers in the world, and of this number they estimate that 12,000 will go on the pilgrimage to the International Sunday-school convention, to be held in Jerusalem in 1904.

Nothing is truer than that the people who are eternally clamoring for their rights are likely to grow careless and indifferent concerning their duties.

The surest pleasures lie within the circle of useful occupation. Mere pleasure, sought outside of usefulness, is fraught with poison. —Henry Ward Beecher.

Whining and complaining only make life's burden the heavier; that is, it weakens the whiner and makes him the less able to carry the load.

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Behind every opportunity stands a greater opportunity. When we enter the one we find ourself facing the other. Behind it is still another, yet greater. Thus increasing opportunities present themselves as we progress. But the great never appear to him who neglects the small.—Selected.

Right-living is to the character what good soil, rain and sunshine in July are to a field of corn—the condition and source of great growth.

Before you begin the day's toil ask God to keep and guide you. A day thus begun must end well, no matter what happens.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, April 30, 1903

MONEY WELL-PLACED.

Never was money better placed than that six hundred thousand dollar gift of Andrew Carnegie last week to the Tuskegee Normal and Industrial Institute. Well chosen, also, were Mr. Carnegie's words when he said: "History is to tell of two Washingtons, one white, the other black; both fathers of their people." It is through such education as the negroes are receiving at Tuskegee that the race problem is to be solved. That money will do more good than all of Mr. Carnegie's gifts to public libraries. Would that Mr. Carnegie would let the towns and cities throughout the land provide their own libraries hereafter and turn the bulk of his fortune to Tuskegee. So many millions are not needed by that institution just now; but there will be an increasing demand for educational facilities among the colored people as their condition in life is elevated. Stanford finds use for many millions of endowment now; and so would Tuskegee in the future. There is no doubt in our mind that the negro must be prepared for the intelligent exercise of all the rights and duties of citizenship. He may be disfranchised for a while without much protest; but not for long. It is as Congressman Hamilton of Michigan said on Appomatox Day at Chicago: "The black man who can fight as he did at San Juan for the flag of his country is entitled to vote under it, and he will." This may be elaborated, and it may be said, and should be said, that the race so lately in slavery which can show such splendid specimens of humanity as Dunbar the poet, Tanner the artist, Douglass the orator, and Washington, the educator and statesman, will not only show far more extensively the highest capabilities, but will in time be situated so as to exercise them unhampered.

We have said herein that it is through such education as the negroes are receiving at Tuskegee that the race problem will be solved. This is true as to the negro; it is there that for him the best foundations for right living are being laid. But there is the white man's side of the problem also. The negro cannot solve the race problem alone. We must help him to solve it. People must be brought to realize that the old commandment, "Thou shalt love the Lord, thy God, with all thy heart, and thy neighbor as thyself," must rule in this world if we are to have a world in which life is really worth the living. The negro is our neighbor; and he will continue to be, either under the government as it now is, or under one of his own. This is his own, his native land; it has been baptized by his blood, and is being transformed by his energy and industry. He is here to stay. Providence makes no mistakes; and it must be that in his coming and in his staying God has some beneficent purpose to work out for mankind. Long ago the word of the Lord came to Cyrus: "I girded thee, though thou hast not known me." Joseph's brethren sold him into slavery, but the time came when he could say unto them: "Ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive."

LANTERN CHRISTIANS.

In Oriental cities, we are told, every man found on the road at night without his "fanoos" or lantern is placed under arrest as a suspect to await official investigation.

In this world it is much the same with professing Christians. They must prove their discipleship by letting their light shine. If they live long in a community without showing by word or deed that they are different from the children of the world, it will be suspected that they have never been with Jesus and learned of Him. For the Christian is a light, and not a mere light-bearer; he gives forth from within a light that irradiates the darkness round about him, and thus enables others to see where they are going. He shines not for himself alone, but for all who travel the same road with him. He illuminates life's highway, making its paths visible, revealing the ditches and sink-holes, showing where the turns in the road are, and where the welcome door at which the wayfarer may find shelter for the night and refuge from the rain. Blessed luminaries! They shed the light of joy which cheers the lonely and the sad; they beam with the light of hope, which makes life again worth living for the heart-sick and forlorn. It is well that they do not know here all the good they do by just letting ther faces emit the radiance that gushes from the heart-depths beneath; one day it will be made clear how the Master was honored by their fidelity to the mission on which they were sent as holders forth of the word of life, and as reflectors of the light of God's love which shines in Jesus' face.

Are you discouraged, brother? Isolate the feeling. Do not spread it. Take a fresh hold upon your work and upon God—but upon God first and the heart will have a new song to sing, which shall be a help to some weary soul that needs just that song from you.

The Religious World.

Leaders in the movement in New Zealand for the union of the Congregational and Presbyterian Churches are hoping that that country may lead the way in the accomplishing of church union. It is thought by persons prominently identified with the movement that it will be an accomplished fact within ten years.

The latest seen by us concerning the meeting at Pittsburg last week of delegates from the United Brethren, Methodist Protestant, Christian and Congregational churches was in the Pittsburg Dispatch of the 23d. It was stated therein that the United Brethren and Methodist Protesant delegates were solid for union under the name, "The United Protestant Church of America," and that this union would in all probability be affected even if the four bodies did not unite. The paper stated that the sessions had been very harmonious.

The annual Convention of the Northern California Sunday School Association will be held in the First M. E. Church of Oakland on May 5th, 6th and 7th. An excellent program has been arranged, and a profitable time is anticipated. Two valuable workers are to be in attendance from the East—Mrs. J. W. Barnes of Newark, N. J., and Mr. C. W. Pearce of Chicago. Mrs. Barnes has a foremost place among workers in the primary department, and her presence and addresses will no doubt be a great help and inspiration to all working in that department. Mr. Pearce is regarded as an expert in Sunday School management, and his coming will prove very beneficial to the Superintendents. From our own State there appears on the program a fine array of talent, and all in all the Convention will be found well worth attending.

In a recent letter to the Pacific Coast agent of the American Board under date March the 26th the Rev. Dr. Sheffield, President of the North China College, writes: "While the United States is filled with sensational reports of danger in China we are living in the utmost security, and in excellent relations with officials and people. On Wednesday evening I had as guests to a dinner General Ma, one of the leading Generals of the empire, and three other officials. I have not the remotest apprehension that the Boxer movement will be repeated. There may be a revolution in China, or attempted revolution, but the foreigners will not be the object of the unrest." Dr. Sheffield was one of the beseiged in Pekin during the Boxer disturbance. He has been in China many years, and ranks high among all classes. He is one of the ablest of the missionaries. This judgment of his is valuable.

The Churchman, the leading Episcopal paper of this country, finds a sign of growing Christian comity in the action of Dr. Hallock of Plymouth Church, Minneapolis, in inviting clergymen from six other religious bodies to make addresses at the noon half-hour devotional services which were held in Plymouth Church during Holy Week. Bishop Edsall was invited first, and was given choice of days. The Bishop said in his letter of acceptance: "I feel that a common observance by all Christian people of the week commemorating our Lord's passion, and ultimately the whole Lenten season, as a time for especial devotion and approach to Christ, is the most helpful and practical step that can be taken toward that ultimate unity for which we all pray." The Churchman states that Bishop Edsall selected the concluding service on Saturday, and that his acceptance and his attitude are generally and cordially approved by the Episcopalians of Minnesota. Truly "Through the ages one increasing purpose runs, and the thoughts of men are widened with the process of the suns." The Churchman comments on the resignation of the Rev. Dr. Heber Newton, and says that his efforts since he went to Stanford to bring separated churches into harmony by minimizing their distinctive teachings have encountered severe criticism from many sides, from none perhaps more than from the clergy of his own denomination. The Churchman says in that connection: "His effort was to find what he called a 'common denominator' of religions; but it is not by the elimination of distinctions that divided Christendom can be brought to a Catholic unity. Members of all bodies seem to have felt this. It is not by eliminating all the primary colors of the spectrum, but by blending them, that we get the white light of truth."

Baseball circles gave to the evangelistic forces not long ago a successful Christian worker in the person of Mr. Sunday. Now he has been ordained, and will enter the regular ministry. The Chicago Inter-Ocean observes that he will in all probability carry his baseball phrases and imagery into the pulpit, and that this may be a help rather than a hindrance in his work, and continues in that connection: "Bunyan was a tinker before he was a preacher, and was as painstaking as a preacher as he had been as a tinker. Cartwright came to religious work from the brawling, fighting life of a dissipated frontiersman, and to the last used the figures of the wrestler and the strong man in a fight to point his arguments. Robert Collyer came from the blacksmith shop to the pulpit, and in his best days in Chicago closed in on a subject after the manner of a blacksmith pounding red-hot iron into shape. Unconsciously the body of the preacher swayed like that of a man pounding, and his voice took on the musical jingle of a hammer on an anvil. But Collyer's preaching was the more effective for it. Robert McIntyre, who was for many years one of the most popular of Chicago preachers, was a bricklayer and stonemason before he entered the pulpit, and his best illustrations came from the familiar phrases of his fellow-craftsmen. His sermons were not less elegant nor less forcible because of the new figures introduced in illustration. Bishop Simpson came to the pulpit from the practice of medicine, and the earlier training gave him inclination to talk much of cure, of poison and antidote, of nursing and care, and in the new era he lived up to the standard of the helper and comforter, and was the stronger for it." All of which shows that God can use and does use men from every walk in life; and that the preacher in illustrating and enforcing truth can draw from the whole wide universe.

The New York Board of Education has, at the request of Jacob A. Riis and others, thrown open the school buildings in some of the crowded quarters of the city, for the purpose of giving the poor an opportunity to attend lectures. The Sunday observance committee objects to this. An important question is thus raised. Our Lord said the Sabbath was made for man, and we ought earnestly to seek to learn what kind of a Sabbath he would have us give to man.

As one who gives alms to the needy so is he who gives courage to a drooping spirit.

OUR VISITORS.

During the last few days this part of California has been favored with the presence of two men of prominence in Congregationalism—the Revs. Drs. A. H. Bradford of Montclair, New Jersey, Moderator of the National Council, and C. H. Daniels, of Boston,one ot the secretaries of the American Board of Commissioners of Foreign Missions. All possible use has been made of them, and they have, by their addresses, given an inspiration whitch it is hoped will abide a long time and bring forth rich results. Sunday morning Dr. Bradford spoke in the First Church of Oakland, and Dr. Daniels in the First of Berkeley. That afternoon a union meeting of the Congregational churches of Oakland was held in the First Church of Oakland, at which time Dr. Daniels spoke of the demand in missionary work for trained men and of the efforts for their training and maintenance in the work. Dr. Bradford told of our Congregational heritage and principles, and in conclusion pictured bright things for the Church of Christ upon the earth. The prediction was quoted of one prominent in science who expressed the belief that the time was coming when because of scientific evidence we shall be as sure of spirit as we are of matter.

Sunday evening Dr. Bradford spoke in the First Church of San Francisco to a congregation which filled the entire auditorium.

Monday morning at a union meeting of the different ministerial organizations of San Francisco, he spoke concerning church federation. The rise and progress of the federation of the Evangelical Free Churches of Great Britain was traced. It was shown that this had come about by the recognition of the principle that the way to real unity is by the exaltation of differences, and not by making light of them. Thus it was that essential unity had been manifested. Unification, he said, seemed to be the word of the hour. It was so among the nations and in the industrial world; and there was a growing unity of the world, so that we must think of ourselves as citizens of the world, not of any section of it. This federation idea was presented as one which ought to prevail among the churches, inasmuch as no sacred principles distinguish the denominations; and inasmuch as there is no community in which the things that are common to the churches are not greater than those in which they differ. A great need for federation was shown to exist in our large cities, where only the surface of evil had been skimmed by the churches with present methods.

Dr. Daniels spoke at the same time concerning what had been accomplished in missionary work through comity, and of the outlook accordingly for the future.

Monday evening at the Congregational club meeting at the California hotel, Dr. Daniels spoke of the work of the American Board, showing among other things, how the work was carried on prayerfully and along honest business lines. Dr. Bradford told in eloquent words of the struggles the Pilgrims and Puritans had in England—those who did not come to America, showing that if there had been no Puritan revolution there would have been no American revolution. The English struggle was shown to have been greater than our own; and the power back of it and in it, that which conquered was the moral character. The old Ironsides were wont to talk theology all day, pray all night, and then go into battle, and they were resistless. With reference to a latter-day character it was said: "Even the irreligious do not believe in men who do not believe in God."

Grateful for the help that has come to California from the visit of these brethren, we pass them on now for a yet wider helpfulness at the Pacific Coast Congress next week in Seattle.

Acorns From Three Oaks.

Aloha.

Last Word Regarding Rates to Seattle.

The letter below is the last word regarding transportation to Seattle, and its substance has been telegraphed to Southern California. It does not seem as if we ought to ask any more from the S. P. R. R. Co. Be sure, brethren, to take receipts from the railroad agent. If he has not the regular blank take a fully written receipt—something to show for your money.

San Francisco, April 28, 1903.

Rev. E. S. Williams, Saratoga, Cal.

Dear Sir: Referring to the Pacific Coast Congress of Congregational Churches to be held at Seattle May 8th to 18th, will say that we will agree to make a rate of one fare and one-third from points on our lines in California and Oregon to Portland and return for attendants at this meeting.

Tickets will be sold from May 4th to 6th inclusive, passengers securing from our agents receipt-certificate blank, showing purchase of such ticket.

This certificate must be countersigned by the Secretary of the meeting before ticket for return will be sold at one-third rate.

Certificates will be honored at Portland if presented on or before May 31st.

Passengers desiring to stop over en route to Portland must purchase what are known as thirty-day tickets, those making continuous passage will pay the limited rate.

The return ticket will not permit of stop-over, being limited to continuous passage. It is understood, of course, in making this reduction, that there will be at least twenty-five attendants from points on our line. Yours very truly, H. R. Judah.

I Came to Praise Our Caesar, Not to Bury Him.

I make haste to claim that our Pacific linotype printed "any" where I wrote "many." I urged that we could not hear Shasta's praises from Dr. McLean at many Congresses. Therefore we had better attend this one. And by all means take the night train from San Francisco, that we may pass glorious Shasta by daylight. The night train is by all odds the best train for through passengers. If my manuscript limited Dr. McLean's description of Shasta to one Congress I forfeit to our champion trout-fisher a choice book of flies.

A Rare Chance for a Summer Colony.

Referring to the advertisement of President Fuller's Saratoga house in another column, I remind any group of families and friends wanting to go together that there are two cabins outside the comfortable house where, with a little preparation others mights be comfortable. The neighborhood is fine, the scenery superb, wood and water abundant, fruit of all kinds. But campers would need bring some furniture, and come in true picnic spirit. There is fine barn room for three horses. Aloha will cordially help any friends who will help themselves, particularly such as will add to the missionary interest at Saratoga.

THE PLACE OF THE PACIFIC COAST CONGRESS.

By J. T. N.

The Californian who plans to attend the approaching Congress at Seattle will find a pleasant route, either by land or water.

A glorious view of Mount Shasta will present itself before he leaves his own State. In Oregon the noble peaks, Mount Hood and Mount St. Helens, will loom up before him before he reaches the city of Portland. After gliding for a time along the rich valley of the Willamette, the broad Columbia is crossed by the railroad ferry, and he is in Washington.

As the train approaches Tacoma there is a magnificent view of that giant peak, for which he must learn two names, and use them with discretion, while visiting in Tacoma and Seattle.

To one who approaches Seattle by water a series of delightful surprises present themselves as the steamer threads its way between the wooded banks and islands of Puget Sound. As he nears the city a cloud of smoke and steam on the left locates the largest lumber mills in the world, Port Blakeley. At Bremerton, a little north, is located the United States dry dock, where the famous Oregon was equipped for its long run around Cape Horn. The beautiful bluff of West Seattle comes into view as the boat rounds Alki Point. The narrow shore below is dotted with cottages for the summer outing. You may see an inviting residence on the bluff, which is the home of our genial Superintendent, W. W. Scudder.

The city comes into full view at this point, situated as it is on a succession of hills. The most sightly ones, commanding a view of the sound or the lakes, are Queen Anne Hill on the left and Beacon Hill to the right. A short trolley ride to the hill-tops on a bright day will richly repay the lover of nature.

At the stand pipe, on Queen Anne Hill, the highest point is reached. Here you can see Mount Baker, Mount Ranier, Mount Adams, besides the lakes, the sound, and the Olympic and Cascade ranges. Seattle is a seaport town, but the three fresh water lakes, around which it is built, add greatly to its beauty. Lake Washington to the east, is thirty miles in length. Four parks are laid out on its banks where one can spend a pleasant afternoon. Lake Union is geographically in the center of the town. Its banks, which rise amphitheatre-like, are furnishing sites for hundreds of our new homes. The large granite structure to the north is the main building of the State University. Still further to the north is Green Lake, a gem of beauty, whose banks are fast becoming one of our prettiest suburbs.

As you walk the busy streets of Seattle you find the air throbbing with enterprise and life. Any man you meet can give you a wonderful amount of information about the town. As some one has said, in five minutes you will hear fifty reasons why it is to be shortly the greatest town in the United States, and he is sure it is the only seaport worth mentioning on the Pacific Coast.

As one looks at the beauty of lake, forest and mountain that surrounds the town he can easily imagine the reluctance with which the red man resigned his rights to such a land.

Even now nature has retreated but a few steps to make way for the growing city. Take the univer- ty car to Ravenna Park, and you can look up into giant fir trees, plunge into deep, ferny ravines, and imagine yourself—so woody and quiet it is—a hundred miles from the bustling town.

The Entertainment Committee have planned trips to the various places of interest. Lake Washington, Bremerton dry dock, the sound, etc. If you want to try a bicycle do not fail to take the Lake Washington path, which has a thousand charms of wood and water.

The Pacific Coast Congress will hold its meetings in Plymouth Church, corner of University and Third avenues, only a few blocks from the water front, where the genial pastor, Dr. Temple, will make you all welcome.

This is Seattle, the place of the Congress. After you have seen its beauties and shared its hospitalities we hope you will feel that it deserves its name, the Queen City of the Northwest.

"SCATTERED SHOTS."

Tiglath Pilezer.

Parson and Mrs. Tiglath live in a very beautiful little valley. But we who are working for the Master here love it not because of its beauty, but because of its tremendous need. I would that I could persuade all whose hearts God may enlarge to pray for this corner of the Master's vineyard. We are told that "prayer is the breathing of the soul." The older I grow, the more I talk with people the more do I fear that many porfessing Christians are spiritual consumptives. They need to leave the lowlands with its miasma of selfishness and climb to the highlands of God's promises, with its purer air and broader vision.

One morning his winter I got up after a nearly sleepless night. I felt tired and as though I'd like to be discouraged, but I wouldn't permit myself to be. I went out of doors and could just see the snow-covered mountains through the morning mist. But the power of the rising sun was behind the mist; it was soon dispelled, and God's eternal mountains stood revealed in all their grandeur. I went back to my work wonderfully refreshed and invigorated by the inspiring vision. "I will lift up mine eyes to the hills, from whence cometh my help." "As the mountains are round about Jerusalem, so the Lord is round about them that fear Him."

Yes it is true that with all the discouragements and heavy responsibilities without, we can have joy and peace within. Work of every description is on every hand I go down town in the mornings and sometimes am unable to get back before dinner time. Again someone calls at my study to see the parson or Mrs. Tiglath. They—my callers—are frank, appreciative, intelligent and attractive. But alas! for some within is darkness. Their heart is made in God's image, yet weakened darkened, sometimes in bonds, hardened and all but dead to enobling influences. Some have missed the path in the tangles and underbrush, and want the guide and guide-book, but seem to be unable to see Him standing so near them. Others have stumbled or been caught in a landslide. Some we can help, some won't receive help; but we can love them all, and take all to God in prayer, for the Good Shepherd has compassion on all the sheep.

A letter recently received says: "I was told when I decided to enter the home field, 'You will get stationed in some backwoods place and simply waste your life.' But instead I am continually finding myself too small for the work." It is in many ways the hardest work in the world, but thank God it may be the most

joyous. Spiritual and social problems must be faced and mountains of difficulty removed. But the "opportunity becomes momentous when seen in the light of the future." It looms large against eternity. Helping to swell the rising of that resistless tide that will some day fill the earth with the knowledge and glory of God as the waters cover the sea.

Some one once asked me if the work was not hard. Yes, thank God, it is hard. We are not to wait until it is easy. He placed us here in the world to remove not mole hills, but mountains. Is selfishness entrenched and the heart of man hardened? "It is time for the Lord to work, for they have made void Thy law." The work seems slow, results few, an awakening like the one in Aintab, recently noted in The Pacific, improbable, why not say "impossible," then the situation is favorable for God to use His power, for "the things that are impossible with men are possible with God." Slowness and delay may be caused by our unbelief, but God answers speedily; He does not delay when His followers are ready to receive a blessing. In closing this "Shot" I want to quote from my friend's letter again: "Congratulations are more in order for a missionary then condolences. * * * There is not a moment of the day when we may not give thanks to God. Just try to be polite to God for His goodness and you will find that finding blessings is not by trying, but simply by trusting."

* * *

What a vision it is that greets one as he stands on the steep mountain side. The winding green valley lies far below the river with its silvery sheen, the ranches with their broad alfalfa fields; nearer by are the catle feeding on the range, and high above us in one grand horizon sweep rise the snow-covered summits of the higher peaks.

Such scenes have a wonderful influence on some whom we should least expect. A company of friends came over Scott Mountain some time since. In the company was a young man from the city who had fallen into the habit of swearing. He could hardly speak even in common conversation without an oath. As they were nearing the summit he was missed, and they found him standing almost in the spray of a beautiful waterfall. No human sound to break the stillness. The water, the birds, the flowers, the trees, the ever changing interchange of light and shade the innumerable voices of nature, and far in the distance the snow-covered mountains; all had impressed him so deeply that he turned to his sister, and with trembling voice said, "God surely is here. Clara, do you know, I'm sure I'll never swear again after seeing all this."

Dr. Paton's autobiography describing his adventures and life among the South Sea Islanders touched the heart and appealed to the imagination of a much wider circle of readers than are ordinarily interested in missionary literature. And now his son, Frank Paton, comes forward with a book that might almost be called a sequel to his father's autobiography. It will shortly appear from Revell's fully illustrated, under the title, "Lomai of Lenakal." The fascination of the narrative is difficult to exaggerate; the daring, adventurous, intrepid spirit of Christian warfare, the endurance of the warrior, the exhibition of the miraculous transformations wrought by the gospel in the lives and hearts of brutal and half-demonized cannibals, combine to produce a wonderful narrative. The book has received from Dr. James Paton, brother of the father, the same skillful editing that aided in making John G. Paton's autobiography a landmark in the literature of Christian adventure and missions.

THE APOSTOLIC WRITINGS AND THE TRUTHS TAUGHT BY CHRIST TO NICODEMUS.

By Rev. Samuel H. Willey, D.D.

The interview between Christ and Nicodemus was private. The disciples, as far as the account informs us, were not present. We should expect, however, that truths on which Jesus laid such solemn emphasis in that interview would be taught to them also, in the subsequent years of his intercourse with them. And if they were so taught, they would surely appear, along with other fundamental truths, in the preaching, and in the writings of those disciples, when they become apostles.

The particular truths taught to Nicodemus were, first, the necessity of the new birth, and second, that through the death of Christ, the believer should not perish, but have eternal life.

Do we find these truths taught in the preaching, and in the letters of the Apostles, as essential and fundamental to the gospel of human salvation?

To answer this question we turn first to the book of the Acts of the Apostles. Here we find that in the first Christian sermon, preached by the Apostle Peter on the day of Pentecost, his appeal to the multitude to become Christians, is based on the fact of the sacrificial death of Jesus, and on his resurrection, accompanied with the promise of the renewing Holy Spirit. These truths are found to underlie all of Peter's preaching afterwards, so far as any report of it is given us. The same is true of the teaching of the other Apostles, as for example, that of Philip when he found the man from Ethiopia, reading in the prophecy of Isaiah of one "who was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so he opened not his mouth." The story of the fulfillment of that prophecy in the death of Jesus, as interpreted by Philip, won the faith of the traveling stranger, and through the renewing of the Holy Spirit, there was a convert ready to be baptized.

Leaving now the book of the Acts, we turn to the letters of the Apostles, addressed to their converts, after they had gathered them, in later years, into churches. No lengthened quotations will be necessary to show their use of the truths we are considering, but brief references will suffice.

Suppose we begin with the Apostle John, the most intimate personal friend of Jesus. He lived a very long life. And he saw the principles of his beloved Master in conflict with those of this world longer than any other Apostle. He saw them in danger of being modified, diluted and blended with those of the popular Greek philosophy. Against this tendency he utters his most solemn warning. In his view Christianity is *religion*, and nothing else is religion. Christianity brings lost man home to the Father's house, forgiven and saved, and nothing else does that. With this condition of things in view the Apostle writes his letters. They show how prominently he has in mind the truths taught to Nicodemus in his night-interview with Jesus. In his first letter he urges his disciples to be content with nothing short of absolute victory over sin, and he says: "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God." He uses similar

language further on, when he says: "We know whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, and that wicked one toucheth him not."

Certainly this Apostle could not be more emphatic in his teaching of the doctrine of the new birth. In his introduction to this same letter, he states the other great truth under consideration in brief and positive terms. Exhorting Christians to live in the light of God's favor, and in fellowship with one another, he tells them that they ought not to rest under a burden of guilt on account of the sins that are past, because "the blood of Jesus Christ cleanseth from all sin." A little further on he says: "he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." And still further he says: "God sent his Son to be the propitiation for our sins." That was the purpose of the Father, as John understands it. In carrying out that purpose many things were involved. Jesus is to live a perfect human life, teach a world of new truth, and, in a word, manifest God to men. But above all, he was himself to be the propitiation for the sins of the world.

Finally, in the Revelation he makes us hear the sublime ascription to Jesus in the words of the song: "Unto him that loved us and washed us from our sins, in his own blood, * * * be glory and dominion forever and ever." And when in vision he saw Christ in his heavenly life, it was under the symbolic form of a "Lamb as it had been slain." We well know what that would mean to John, familiar all his life with the offering of the lamb in the morning and in the evening sacrifice, and it would mean the same to all his Jewish readers. And the words of the triumphant chorus that is heard around the glorified Redeemer are these: "Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation."

Who can doubt that the Apostle John learned these truths from Jesus himself,—expressed as they are in the very same words which Jesus used in the night-interview with Nicodemus? Must they not be accepted and taught by all his true disciples as fundamental to Christianity?

Let us turn next to the Apostle Peter, and see if he gives like prominence to the two truths under consideration, for if any man was ever qualified to reproduce to the world the real and true teachings of Jesus Christ, it was the Apostle Peter. We open his first letter to the Christians to whom he writes, and find him saying to them that one of the foundation-facts on which rests their assurance of being Christians at all, is the "sprinkling of the blood of Jesus Christ." We well know what that would mean to Jewish Christians, trained in the observance of the Jewish ceremonial law. And he goes on to say that Christ's giving his life that men might be saved was something foreseen, and that it was foretold by the Prophets who "testified beforehand the sufferings of Christ, and the glory that should follow,"—a prediction so plain in the prophetic writings that even the Jewish Rabbis themselves acknowledged it.

A little further on in this letter he calls on his readers to remember that they were redeemed from their old vain and hopeless life by no material things, however great their value, but with "the precious blood of Christ, as of a lamb without blemish and without spot." We see in this what emphasis Peter puts upon Christ's death, as the essential consummation of his mission to this world. A little further on he becomes very specific, and says of Christ: "Who his own self bore our sins in his own body on the tree * * * by whose stripes you were healed."

This is just what Jesus said to Nicodemus, "The Son of Man must be lifted up, that whosoever believeth in him should not perish but have eternal life." With regard to Christ's teaching the new birth, Peter reminds the Christians that they have been "born again, not of corruptible seed but of incorruptible, by the word of God, which liveth and abideth forever."

Through these two Apostles, John and Peter, so long the intimate friends of Jesus, we get as close as possible to the Master. We almost hear him ourselves, for there are only these intimate and trusted disciples between him and us. What a priceless privilege to have their writings, transmitting, as they do to us, the great truths he taught them, and showing us their profound and unquestioning faith in them.

But now we turn to the Apostle Paul. Though he was not one of Christ's disciples when he was on earth, he became his disciple soon afterward, and when he preached the Gospel he declared that he received it "by the revelation of Jesus Christ." And all his preaching and his writings justify that claim. With a strong and well-trained mind, he devoted himself to the Gospel, soul, body and spirit, till martyrdom removed from him this earthly life. Underlying all his preaching and all his epistles, are the two truths taught by Christ to Nicodemus, the necessity of the new birth, and the sacrificial death of the Son of God. And he goes so far as to say to his disciples, "I determined not to know anything among you, save Jesus Christ and him crucified." And as to the other truth considered in our study, that of the "new birth," the Apostle shows how fundamental he considers it, when he says: "If any man be in Christ, he is a new creature, old things are passed away, behold all things are become new."

Without further extracts from the Apostle Paul, it may be said that the truths that we are considering are so closely interwoven with all his preaching and all his writings, and are so essential to his arguments and appeals, that it is unnecessary to quote more in illustration.

Here, then, in these truths we have teaching that comes directly from Christ himself. Teaching that enters into the substance of his Gospel as he gave it, and as it was proclaimed to the world by his inspired Apostles. These are not the only truths of the Gospel that hold that rank of importance, but they were first announced under the peculiar circumstances which we have considered. And they have not grown old with the lapse of the centuries since Jesus taught them to Nicodemus. They are expressed in all our church-standards of belief today. And it is a satisfaction to review them, and refresh our minds with something that cannot be questioned, something that has passed beyond the stage of doubt, something with which to compare new teaching, to determine what can be received, and what ought to be rejected.

Constancy in mistake is constant folly, and consistency may sometimes be sinful. We change our mind about the meaning of some portion of Scripture, and yet we are constant before others to a view that we have really abandoned. We are credited with consistency by men, but are accused by conscience of cowardice. Such consistency is the product of unbelief in God's power to care for his own truth.

Book Reviews.

"Dwellers in the Mist." By Norman Maclean. Another winning story of Scotch life, abounding in both pathos and humor. Such books leave ever an impress for good. This one depicts life as it is in some of its aspects in the Hebrides. Although not an imitation it is very suggestive of the writings of Ian Maclaren and Ralph Connor. Mrs. Sangster writes of the author as one of the coming men. But many who read these sketches will think of him as one who has already come. (F. H. Revell Co., Chicago.)

"Talks to Boys and Girls." By Rev. Sydney Strong. This is a very suggestive book for preachers and others who desire to interest the children. It will be found of value also by parents for Sunday afternoon reading to the children in the home or to place in the hands of the children for perusal themselves. There are thirty "talks," each with a valuable lesson. Eight of them are entitled "Kite Talks." Under this caption are considered: The Frame, The Cord that Binds, The Paper that Covers, The Tail that Pulls Down, Yet—The Need of a Starter, Against the Wind, The String that Draws Upward, The Hand that Holds. The other articles are under the general captions, "The Life I Ought to Live," and "Random Talks." (F. H. Revell Company, Chicago.)

"Chinese Heroes." By Isaac T. Headland. This story of the heroism of the Chinese Christians during the Boxer uprising is worthy wide circulation. Wherever read it will stimulate Christian faith and will increase missionary interest and zeal. Evidently China has given to the world those who may be ranked along with the worthies of the twelfth chapter of Hebrews and the martyrs all along through the early Christian centuries. History has repeated itself. A great deal has been published concerning the foreigners in China and their sufferings during the Boxer troubles, but not much has been written about the Chinese Christians. This book accordingly fills a gap and meets a need. It is handsomely illustrated. (Eaton & Mains, New York; pp. 248; $1 net. For sale at Methodist Book Concern, 1037 Market St., San Francisco.)

"The Life of Joseph Parker." By William Adamson, D.D. A thoroughly stimulating book, by one who was for many years intimately acquainted with the noted pastor of City Temple, London. It is well worth reading, setting forth as it does the forces in Dr. Parker's unique character and disclosing thus the secret of his power and wonderful success. Identified as Dr. Parker was with the religious history of England, this volume is informing and illuminating as to that history during the period covered by it. The minister into whose hands this biography may come will find it full of inspiration and profit. Preaching, the author shows, was his all-absorbing passion. Once, when a lady asked him what his hobby was, he answered, "Preaching." "Yes, I know you love that," she replied, "but I mean what is the hobby which occupies your time of leisure?" "Preaching," answered Dr. Parker. "I have no hobby but preparing for or delivering sermons; they occupy my whole time and engage the energies of my whole soul." (F. H. Revell Co., Chicago & New York; pp. 387; $1.75 net.)

"Samuel, the Prophet." By Rev. F. B. Meyer. This is a book well worth the having by all who are interested in Bible study. The preacher will find it full of suggestion and inspiration. Many are the seed thoughts therein for sermons. Here is one thought among many worth quoting: "Let it never be forgotten that straying asses, an unexpected encounter in the street, the presence of a coin in the pocket, or its absence, are all parts of a divine plan. He who has opened eyes may read the Father's handwriting, and take the direction of his path, as though angels had flashed before his eyes to direct him. And the prepared path always leads to the vacant seat and the waiting portion. The road may be long, and the tax on patience and strength considerable; but the Father never leads his trustful and obedient child into a quagmire or leads him out on the moorland to perish of exposure to the cold. There is always a destination to which the road leads, and it only awaits the quick eye, the ready ear, and the obedient heart to detect the things that God hath prepared for them that love him." (F. H. Revell Co.)

"Memorial Collection of Sermons." The Pilgrim Press of Boston has given to the public a valuable volume in this collection of sermons by Edwards A. Park, D.D., LL.D., who was for sixty-four years professor in Andover Theological Seminary. They were compiled by his daughter. We quote as follows from the preface by the Rev. Dr. A. H. Plumb: "Professor Park's great ministry was to teach theology, to set forth divine truths in their orderly relationship in a harmonious system of thought. He has been called by eminent men the greatest theologian of his time, the greatest American theologian since Jonathan Edwards. To fit him for this work and to guide him in it, to his large and acknowledged success, there was one prime factor made use of by his Divine Preceptor, the influence of which it is not difficult to recognize, and which it is most instructive to bear in mind. It was his high estimate of the function of preaching in the scheme of redemption. To learn what that estimate was, how he came by it, and what it did for his theology and for his sermons, would greatly enlighten inquirers concerning the divine plan of his life and the part he played among the generations of men. It is believed that this volume, containing some of his most characteristic sermons, may aid in attaining this end. For a controlling motive in all his work came from his idea of the mutual relationship between teaching and preaching. He was lead to feel that he must, first of all, have and teach a theology he believed was to fit them to be successful preachers of the gospel of redemption, to help them fulfill Christ's injunction to the typical preacher, sending him, as he said, to turn men "from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me."

Explorations in Bible Lands During the Nineteenth Century," by H. V. Hilprecht of the University of Pennsylvania. About ten years ago Messrs. A. J. Holman and Company of Philadelphia asked Professor Hilprecht to prepare for publication at the close of the century a brief historical sketch of explorations in Bible lands, which would give a clear conception of what had been accomplished in this work among the ancient nations of Western Asia and Egypt. Prof. Hilprecht consented to do this provided he should be allowed to call to his assistance the co-operation of other specialists for the treatment of such subjects as did not lie within the line of his own investigations. In pursuance of this end, several noted German special-

ists were invited by him to prepare sketches of those branches of science with which they had been prominently identified. When the articles were ready for publication the results of a series of excavations by the Babylonian expedition of the University of Pennsylvania, which was in charge of Prof. Hilprecht, began to attract much attention. Accordingly he was asked by the publishers to give a popular and authentic account of the explorations in Assyria and Babylon, and to make this the characteristic feature of the book, giving a full account of the American labors at Nuffar. As a result there is now given to the public a volume of more than eight hundred pages, which it is hoped will "fill a serious gap in our modern literature by presenting in a systematic but popular form a fascinating subject, equal in importance to the Bible student, historian, archaeologist, and philologist." All the valuable material of the past has been examined by experts and has been considered anew in the light of the latest researches. Nearly three hundred pages are devoted to Prof. Hilprecht's account of the explorations in Assyria and Babylon from the rediscovery of Nineveh in 1575 to the close of the nineteenth century; and he interprets in the light of recent discoveries and developments much that had been misunderstood in the earlier discoveries. The article on "Researches in Palestine" was prepared by Dr. J. Benzinger, formerly of the University of Berlin, the foremost authority on Palestine archeology. The history of the explorations in Egypt was written by Prof. Steindorff, the noted Egyptologist of the University of Leipsic. The explorations set forth in Arbia are set forth by the renowned Semitic scholar, Professor Hommel of the University of Munich. Professors Jensen of the University of Marburg contributes an article on "The So-Called Hittites and their Inscriptions." All in all the work is a monumental one. Nearly two hundred illustrations add to the beauty and value of the book. (A. J. Holman & Co., Philadelphia, $3 net.)

The Revell Company will publish next month "Evolution of the Japanese, Social and Psychic," by Sidney L. Gulick, a book that will be a distinct addition to sociological literature by reason of the author's splendid opportunities for original investigation. Mr. Gulick's long residence in Japan and his trained faculties of observation and expression have enabled him to write a book that will meet with a hearty welcome with those who are interested in sociology, missions, or the commercial possibilities of the East. His opinion of the present actual status of the Japanese people bears evidence of study and sanity. His analysis of the National character as manifested in commerce, education, the family religion and art brings to light some novel facts, and while indulging in no imaginative prophecies he gives the reader a fairly clear idea of what we may expect from the Jap in the near future. The scholarly thoroughness of the work is enhanced by a charming style which makes the work as readable as it is informative.

In the preface to "The Educational Conquest of the Far West," to be issued by Revell's, Mr. Robert E. Lewis says that the West has entered upon a campaign of conquest in the East by arms, machines, Church and school, and the aim of his book is to record the progress of the battle with this last weapon. The author's sources for information include personal investigation of the leading Japanese seats of learning, visitation of the fifty high schools and colleges in China and interviews with over two hundred government and missionary educators. Some of the material was prepared at the request of the American Minister to Japan for the State Department at Washington, and a translation is now circulated for the information of Chinese officials.

YOUNG PEOPLE AND MISSIONS.

Last July a conference of leaders in missionary work in Sunday Schools and Christian Endeavor Societies was held at Silver Bay on Lake George in the Adirondacks in New York. This conference was attended by representatives of the leading Missionary Boards of the United States and Canada, and what is known as the Young People's Missionary Movement was organized. The Executive Committee of this new organization is composed of the Secretaries or other officials of fifteen denominational Missionary Boards. We quote from a recent statement: "This movement is not an independent organization, but is a federation or clearing house, furnishing a medium of co-operation for the various denominational Missionary Boards, home and foreign, in the prosecution of their denominational work among young people. The aim is to deepen spiritual life and missionary purpose in the church of the future, as at present enrolled, organized and in training in the Sunday Schools and Young People's Societies.

"The great dearth of properly qualified leaders for the organized, aggressive work of state, district and local missionary committees is alone a sufficient justification of these conferences.

"A second reason is that several denominations are now inaugurating special movements for developing their young people in missionary work. Other denominations are contemplating such work. These conferences afford to missionary secretaries and young people's leaders the only satisfactory opportunity for comparing experiences.

"A third consideration is the desire of most missionary secretaries and denominational leaders to meet at least once a year for conference with the influential leaders of the young people of their denomination. Ample opportunity is given at these summer conferences for denominational group meetings, where the delegates and the denominational secretaries may meet for prayer, conference and more definite organization of the denominational work.

"When to the above reasons we add the fundamental importance of a deeper spiritual life through Bible study, prayer and unity of Christian effort, it is easy to understand the unanimous conviction of the delegates at last summer's conference, that the conferences should be continued in succeeding years.

"It is expected that these gatherings will become to the young people of our churches what Northfield, Lake Geneva and other student conferences are to the student world."

Among the speakers will be: Robert E. Speer, John Willis Baer, Luther D. Wishard, Henry C. Mabie, Henry Wade Hicks.

Another conference similar to the one to be held at Silver Bay will be held on Lookout Mountain, Tennessee. The one in New York will be from July 22nd to the 31st. That in Tennessee from July 1st to the 8th.

All hail to this movement! It is for the good of man and the glory of God. It is to be hoped that some

of the young people of the Pacific Coast may find it possible to attend these conferences.

All desired information may be had by addressing Mr. Harry Wade Hicks, Congregational House, Boston, Mass.

The Sunday-School.

BY REV. W. M. SOUDDER.

Lesson 6. May 10, 1903.

The Plot Against Paul. Acts xxiii:13-22.

The lesson in outline. Paul borne by the Roman soldiers toward the Tower of Antonia, obtained permission, and from the castle stairs addresses his fellow-countrymen. He describes his birthplace, early training, intense zeal for Judaism, conversion to Christianity, and preaching to the Jews. As he next proceeds to tell of his special mission to the Gentiles, the listeners became exasperated, and the chief captain, thinking there must be some unconfessed reason for such excitement, commanded scourging as a means of drawing out Paul's secret. From this indignity Paul's assertion of Roman citizenship saves him; and fearing lest injustice had been done, the chief captain summons his accusers the day following and listens to Paul's defense. An adroit allusion to his being a Pharisee divides the council against itself, Sadducees againnst Pharisees, a tumult arises from which Paul is scarcely rescued with sound body. Lodged in the castle he receives an encouraging vision. Next day certain Jews agree not to eat or drink until Paul is assassinated, but the plot is discovered by his nephew, rehearsed to the chief captain, and defeated by taking the prisoner at night to Cesarea.

1. Our testimony for God.

It must have been of great encouragement to obtain the assurance granted to the apostle in the night vision while a prisoner in Antonia (v. 11). Men sometimes have a similar encouragement without the vision when the thought that they are destined for a certain purpose gets possession of them, and they brave dangers and pass through almost miraculous escapes towards that on which their hearts are set. The history of our beloved Washington abounds in illustrations of this point. But aside from this, the words to Paul are noticeable, "Thou hast testified of me in Jerusalem." Doubtless Paul thought that his brief stay and unusual exit from that city had been anything but satisfactory. His attempt to conciliate the Jewish Christians seemed a failure. His speech to the Jews from the castle stairs inflamed them to the utterance, "Away with such a fellow from the earth, it is not fit that he should live," while his examination by the council abruptly terminated in a wild scene which threatened to tear limb from limb, and made prompt action by the Roman guard necessary to his safety. But it was sufficient. God turned it all to good account as a testimony to himself. That is great encouragement to us if we are sincere in our purpose to glorify God. No man with lofty ideals approaches very often to them. His work seems full of failures, or at best very unsatisfactory. He measures his efforts by results and grows discouraged. Like Elijah, he thinks is better that he were dead. But the Father sees further, and notes how exactly the effort fits into His purpose, and so fulfills what is in His mind. Let us but strive to give a testimony to God at all times, even under difficulties seemingly insurmountable, and leaves results in the hands of Him to whom we witness. Life as a testimony often speaks most powerfully when it is sorely pressed. Jesus from the hour in the upper room until He yielded up His spirit bore a testimony which neither time nor adversary has been able to shake. The apostle in prison, before councils, even in martyrdom, gave imperishable testimony. So may we, all unconsciously, in some other way. Only let it be our undeviating purpose to bear testimony. God will provide opportunity and bless the effort.

2. The zeal of fanaticism. V. 12.

This action of forty men, while we regard it as wholly impious, had a very different interpretation from the Jewish standpoint. The Greek word translated, "bound themselves under a curse," is "anathema," which represents in turn the Hebrew expression best brought to our mind by "dedicated" or "devoted." Anything thus set aside was consecrated entirely to the Lord, and was considered most holy, or more commonly was put under the ban, i. e., to vow its destruction or extermination. These forty men put themselves under the ban, literally "anathematized themselves with the anathema," to kill Paul. To them it was a most sacred thing. A similar instance is found in 1 Sam. xiv:24-45. Josephus mentions another which well illustrates the case before us. Herod's innovations greatly displeased many of the Jews, who thought the violation of their laws would bring mischief on the nation. Ten of these malcontents conspired together against Herod, anathematizing themselves for the purpose of killing him. The plot was discovered, and being summoned before the King, they showed their daggers and said that "The conspiracy they had sworn to was a holy and pious action; that what they intended to do was not for gain, or out of any indulgence to their passions, but principally for those common customs of their country which all the Jews were obliged to observe, or to die for them." They were executed with great torture, but never flinched from the ordeal which their oath had brought upon them. In the instance before us the men did not die of starvation, for the Talmud provided that the wise teachers could free them from their vow if its performance proved impossible. It was then "A pious and holy action" to these forty men to get rid of so dangerous a person as the apostle. The end justified the means in their eyes, and their zeal stayed not at murder. It was the zeal of fanaticism, which is the malignant side of religious enthusiasm. With the malignant element left out, what could not be accomplished by similar zeal shown by religious enthusiasts. A zeal with knowledge, with the real glory of God as its motive and object, a zeal ready to make sacrifices, and by its very fervor uniting the many into one order to attain its desire.

3. Lending ourselves to evil (v. 14).

The Jewish officials were asked to assist these murderers in their schemes. The narrative rather implies that it was to the Saducean element that the appeal was made, inasmuch as the Pharisees had sided with Paul at the breaking up of the council. The occurrence was so exactly like what takes place today that we can dwell upon it in the hope of warning our boys against what must inevitably come into their experience as a temptation. There are numbers of men who ask, not that you commit a crime or do a wrong, but only give them an opportunity to accomplish an end for which they are ready to take the entire responsibility. This making of opportunity for others to do wrong is lending ourselves to evil in a positively sinful way. What door can open unless it first be unbolted? And who is most responsible, the thief that stands out in the street ready to pil-

lage, or the servant in the house who deliberately leaves the doors and windows unlocked that the thief may enter. Our country is full of political and commercial thieves, respectable fellows who would not pass for such, and these seek the ears of legislators, of prominent financiers, of influential citizens. "We do not ask you to do anything that would trouble your conscience, or in any way implicate you in a dishonorable transaction, so, if you will but use your influence in such a direction, we will sieze the opportunity," etc. In many instances the plausibility is so great, and the advantages so many, that the person of whom request is made remains half blind to results until they are full bloom, and concealment is necessary for very shame that he should have been a party to the transaction. The cultivation of honor is one of the highest ideals we possess, its exhibition is one of the greatest forces in family or community life.

4. Co-operating with God.

Conspicuous in this narrative is the divine purpose for Paul. The rescue is just as real and as much dependent upon divine action as when Peter was delivered from prison. But equally conspicuous is man's share to bring the purpose to completion. Because the Lord assured Paul in the night vision that no harm should befall him, Paul did not sit idly by and see how the rescue was to be made. He put himself in attitude to do his share as soon as it became apparent what he could do. So he sends his nephew to the chief captain with news of the plot, he gets into the saddle surrounded by 200 cavalrymen and sets out for a place of safety in the dead of night. It was close co-operation that saved him and furthered God's ends. This mutual working of God and man opens to us one of the most blessed vistas of life either now or hereafter. To whom shall there be the greatest of honor, he who merely sits as guest around a King's table, or he who, capable of appreciating the King's lofty ideas and far-reaching purposes, is called in consultation, is pressed into service as partner in the result. Life becomes of infinite value if we are consciously working with God for great ends, and none of His ends are otherwise. Eternity becomes a thousand times more attractive if we shall join the King in great projects of which we have little conception now. But to do the latter we must serve our apprenticeship here and now. The young nephew who discovered the plot was just as necessary to the divine purpose as was Paul or the chief captain or the guard of soldiers. Every boy and girl can begin his or her apprenticeship at once. God calls us into Christ's plan of salvation to serve and honor us both by permitting our co-operation and sitting about His table in fellowship sweet.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

What Does the Story of Zacheus Teach Us. Luke xix:1-10.

In this narrative of the conversion of Zacheus we are impressed with the value of earnestness in the pursuit of noble endeavor. Of the crowds who must have jostled Christ that day in busy Jericho, we are told of only two who received blessings at His hand. One of these was Bartimeus, who the more they tried to hush him the more he cried out, "Jesus thou Son of David have mercy on me," and the other was Zacheus, who ran far ahead of others and climbed up a tree to see Him. Both of these by their conduct showed that they were earnest men. There seems to have been an epidemic of serious earnestness among the publicans as a class about this time, for there are numerous hints of it in the Gospels. Doubtless they needed it as much as any, for theirs was a calling that gave numerous opportunities for dishonesty and extortionate oppression of their fellowmen. It must have been a genuine work of grace to have reached hearts so hardened in sin and once moved to repentance only earnest men would seek the Savior until they found Him. Earnestness is a prime requisite for success in any pursuit in life, and particularly in the search for those heavenly riches which are found alone through Christ in God. If young men today were half as zealous to see Christ and be found of him as was this chief of the publicans, we would not be so often lamenting the fewness of them in our churches. All may not be as notorious offenders as was this rich taxgatherer of the olden time, but all are in need of divine help, and none can hope to receive it without earnestness.

* * *

The story teaches us that riches are not an insuperable barrier to entrance into the Kingdom of God. Our Lord once said that it was "easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of heaven," but he did not say that they could not. And here we find Him leading one of them unto repentance and life. Not all rich men or successful men are like Zacheus, dishonest or extortionate, but all need the saving help of Christ, and none can hope ever to secure this help without the same zeal in seeking it that Zacheus showed. The world is growing daily fuller of rich men and prosperous men, and alas, how many of these are like this publican, caught in the net of dishonest gains. The man who resolves to accumulate money—to get it honestly if he can, but to get it—and does get by "crook" as well as by hook, is not a scarcity in our age, and all such men are sadly in need of a Christ to teach them and a Christ to save them. To all of those this Bible story of one who was a sinner and was rich, and who earnestly sought and savingly found the way of life, is a star to guide and a power to help. The young man who ran to meet Christ out on the Perean road, and went away sorrowful because he had great possessions, shows the danger of riches too much loved. Zacheus, the rich man, who resolved to give the half of his goods to feed the poor, and restore fourfold all ill-gotten gains, shows one truly in earnest after a Christian life, and is a perpetual encouragement to all others.

* * *

The conversion of Zacheus gives point to the old adage, "Where there is a will there is a way." No one ever sought Christ sincerely without finding Him. A will to find Christ will invent expedients. "There are times when not being on a level with other men in qualifications of temper, mind, character we must compensate by Christian expedients. You must climb over the crowd of difficulties which stand between your soul and Christ. You must run before and forecast trials and get into the sycamore solitude." Often our vision of Christ is hindered by inrushing and surrounding worldly cares and duties, and sometimes our own low spiritual stature. Then we need to seek some sycamore tree of grace, some chapter from God's word, some quiet hour of prayer, the fellowship of some con-

secrated friend or the elevated viewpoint of some service of worship and praise. There are spiritual sycamore trees in every place, if we will only run to them. Christ found them on the mountain top, in the synagogue, in the temple courts, and in the quiet garden in the eventide alone with God. If all were like Zacheus all would have the blessed vision, and all might receive the cheering words, "This day has salvation come to this house."

* * *

All may like Zacheus have Christ abide in the house and in the home of the heart. Many visitors come to our homes, but how poor is the house into which Christ never enters, and he cannot come anywhere he is not asked and welcomed. We have many guests at our tables, but how unblessed is the social board without the presence of the heavenly guest. Until his conversion, the coming of Christ would have been an embarrassment, but afterward "he received him joyfully." How different are homes in this respect. In some religion is never welcome, it is an intrusion, it introduces unpleasant reflections, suggests unfulfilled responsibilities, points to duties undone, it throws a chill over conversation. How anomalous the condition, and yet how sadly true. In others it is the very atmosphere of life. The day is begun in prayer, the hours are spent in trust and loyalty, and religion is the hope and support and cheer of it all. Christ in the home means a true home. Without Christ no home can be at its best.

Church News.

Northern California.

Green Valley.—Last Sunday Rev. Reed B. Cherington of Kenwood preached in Green Valley in exchange with the pastor.

Sebastopol.—Last week, Tuesday, the church at Sebastopol gave Rev. W. H.Cross and family a largely attended and splendidly arranged reception. The Sebastopol church has just put in an acetyline gas plant for lighting the church.

Sonoma Association.—The Sonoma County Association is to meet with the Sebastopol Church May 5th and 6th. The program is largely to consist of themes drawn from or suggested by the articles in "The Congregationalist" and "The Pacific" entitled, "The Moderator to the Churches." Mrs. A. P. Peck of Oakland is to give the Association address.

Santa Barbara.—At the recent annual meeting the various reports showed the church to be in good condition, the different societies reporting good amounts of work done for the year, with a balance in their treasuries. The new pastor, Rev. William C. Merrill, late of Lynn, Mass., and the members generally look forward quite encouragingly to a new year of good work and growth Mr. Merrill expressing himself as quite pleased with the conditions he found in coming to the church there being no cliques, and the people being thoroughly united. The officers of last year were re-elected.

Southern California.

Pasadena, First.—A largely attended conference of the church and congregation was held last week to consider the future of the church in its relation to the question of a central church for Pasadena. A great variety of views were presented during the discussion, but the utmost harmony prevailed. The church not being prepared for any definite action as yet, a committee of five was appointed to select fifteen persons who should represent every interest in this complicated question and every locality. This body of fifteen is expected to report to the church in two weeks. Much prayer is being offered for guidance in this important matter.

Hawaii.

Hilo.—The work in this church is prospering under the ministrations of Rev. F. L. Nash, who is temporarily supplying the pulpit. Ten were received at a recent communion, nine on profession. In all fifteen have been received during the last seven months. The Woman's Board held a thank offering meeting in February, which added one hundred dollars to the treasury.

SOUTHERN CALIFORNIA NOTES.

F. J. C.

That was a delightful fellowship Monday evening in the Y. W. C. A., when the Congregational Union tendered Dr. Bradford their compliments. The dinner was one worthy the young ladies. It was a great pleasure that Pomona College trustees should be there in a body. President Clark was happy as toast-master, in saying an appropriate word. Our honored Superintendent Maile knows how to put things briefly and to the point, always leaving the impression that the Master is calling and has great things in store for his aggressive and faithful ones. Dr. Bradford was indeed at home with "Present Problems of Congregationalism." He did not claim discernment enough to solve them all. The answers are not all found in the "back of the book." I give you a few seed thoughts that he dropped—no, they were fired at us.

"The kingdom is larger than the ends; that is, bring it to pass."

"The problem of intellectual unrest is before us. It must be met, not our problem alone, but all Christendom. To me it is a sign of moral growth. It belongs to our time and we must meet it with implicit faith in him who is the world's conqueror."

"We must ever be alert against undue influence of individualism; more councils, more co-operation. I rejoice in the coming of a larger councilship in the management of our great national societies, yet I would not be misunderstood. A more self-sacrificing, consecrated set of men could not be found that those who have, in all these past years, administered the affairs of our beloved societies. Surely, the larger council means a wider and deeper interest in their work; more congregational, surely."

"Fellowship with those who disagree with us in belief? Yes, with Jew and Unitarian, so far as we can cooperate for the betterment of humanity. When we come to a point where the question of loyalty to Jesus Christ separates us they must go their way and we ours. Like Peter and John of old, 'We can but speak the things we have seen and heard.' I cannot sanction anything that lowers our standard of Jesus Christ. We are distinctly missionary in spirit, and for that we labor to co-operate with him to usher in his kingdom, then his redemptive work."

"Wise aggressiveness is one of the things we have inherited. We stand for the right, that every human being may stand in the presence of God. Every place where God and man meets is sacred. We are approach-

ing the most wonderful spiritual movement that has ever dawned upon this world, more wonderful than Paul or John ever saw. I see it in the cry of human need today —a cry for freedom from the thralldom of sin; the longing for a continued life. I say the day of the spirit has dawned. Be ready as it comes. God give a willing mind and heart, a spirit of service and consecration."

Notes and Personals.

Next Monday the Rev. H. A. Bridgman, the managing editor of the Congregationalist, will address the Congregational ministers of San Francisco and vicinity on the subject, "Some Next Things to Do."

We give this week the first of a series of four articles on "The Evolution of the Small Church," by Mr. L. B. Valk of Los Angeles. We are confident that they will be found of value in very many communities reached by The Pacific. Further information can be had by addressing Mr. Valk, whom we recommend heartily.

The Rev. Dr. Pond of Bethany Church in this city and Rev. J. R. Knodell of Santa Cruz had a pleasant exchange April the 19th. At Santa Cruz on Sunday evening the Chinese Mission in that city held its anniversary. The program was simple, but attractive, as was evidenced by an attendance which filled the house, galleries and all, out to the doors. All went away satisfied. The offerings amounted to $75, and will doubtless be increased.

The Rev. C. D. Crane of Maine, who has been in Los Angeles for a few months, has been invited to supply the pulpit at Reno, Nevada, for three months, with a view to settlement. This invitation was extended to him on his record, as he has never been heard at Reno. Mr. Crane is being urged by the Executive Board of the Maine Christian Endeavor Union to return to Maine and accept the position of State Field Secretary, which is to be vacant soon. He has these invitations under consideration, and in all probability has arrived at a decision by this time.

The Rev. Griffith Griffiths has resigned from the pastorate at Eureka, where he has been for nearly fourteen years. It is his intention to move to Berkeley, his eldest son being a student in the State University, and on the 1st of May to enter the position of Field Representative for The Pacific and The Pacific Presbyterian. We shall have more to say next week concerning the work for which he has been engaged. Mr. Griffiths has done a good work at Eureka, and leaves the church in a good condition. During the last year nineteen persons were received to membership, seven on confession of faith. During the year Mr. Griffiths performed thirty-three marriage ceremonies and conconducted sixty-four funerals.

Rev. William A. Shedd, President of Urumia College, Urumia, Persia, was married on April 24th to Miss Louise, eldest daughter of D. L. Wilbur of Riverside, California. The bride is the sister of Judge Curtis D. Wilbur of the Superior Court, Los Angeles County, at whose home the wedding took place, and of Dr. Ray Wilbur of Stanford University. She was educated at Lake Erie Seminary, Painsville, Ohio; went to the mission field in Persia three years ago, and is now principal of Fiske Seminary in Urumia. Mr. Shedd is the son of the late Rev. J. H. Shedd, for over thirty years a missionary of the Presbyterian Board in Persia, and was born in that country. During the past winter he has been lecturing in Princeton and other seminaries on Mohammedanism. The ceremony was performed by the Rev. Edward F. Goff of the First Congregational Church, Riverside, of which church the bride has been for a number of years a member, and from which she went out to her work in Persia. Mr. and Mrs. Shedd intend spending the summer in Los Angeles and vicinity, and returning in the fall to their labors in Persia.

OREGON LETTER.

By George H. Himes.

The seventh annual meeting of the Portland Association met with Hassalo-street Church, this city, last Tuesday, at 1:30 p. m. Rev. Elwin L. House was elected Moderator and Rev. J. L. Hershner, Scribe.

Ten churches in the Association were represented by eight ministers and thirty-one delegates. The reports of the churches indicated a forward movement in all lines of Christian activity, and afforded much ground for encouragement. Astoria was chosen as the place for the next meeting, with Ranier as alternate, and Rev. Charles E. Chase selected to preach the Associational sermon.

The papers presented were all of notable excellence, and were followed by interesting and suggestive discussions. In presenting "A Layman's View—What I Would and Would Not Do as a Minister," Mr. F. McKercher, among other things, said, as a business man, he would try and use a great deal of common sense in handling the affairs of the church, and try to have an eye on all the work, and yet would be careful not to give the impression of being a "boss." In regard to finance he would keep in close with the trustees or governing powers. If the choir was furnishing good music he would let it go at that, and if indifferent, would be advisory if nothing more. In the matter of sermons, he would try to preach the gospel sermons rather than intellectual discourses, and did not think much of advertising the subjects too profusely. He would encourage revivals and promote the interest of the young people. He would be reasonably dignified, but not restrained and difficult of access to the membership. Mr. McKercher later said that he meant that he would be as dignified as the occasion demanded. When he spoke from the pulpit he would dress well, and wear a Prince Albert coat, and at times would put on evening dress.

"A Minister's View—What I Would and Would Not Do as a Layman," was presented by Rev. Charles E. Chase. He examined the subject from six points of view—the domestic, the social, civic, religious, intellectual and business sides of life. He declared that every man should have a home if possible and make it beautiful and attractive. He thought a layman would be a better church member if he had such a home. The social side, he said, should be cultivated by a layman. In his busines a true layman should do the very best he could and be honest. In civic matters, Mr. Chase said, every citizen had a duty to perform, and he should be acquainted with the political conditions and not be a nonentity in the community. Intellectually the layman should take time to grow. While he need not neglect the newspapers, he should not fail to be acquainted with the best writings. His religious life should be an active one. He should be ready and willing to perform his duties along all lines in church work.

In commenting on the papers Rev. John J. Staub spoke mainly on ministerial dignity. He said that it was his greatest difficulty to maintain that dignity which is supposed to hedge a minister, and yet he was not sure that he had made a mistake in doing so. He did not think too great a dignity helpful for a minister. He had found in his work at Sunnyside that the closer he got with his people and with community interests the better work he was able to do. He liked to visit the homes of his members and sit at their tables. On the outside he thought a minister should mingle in the community and be a man among men, and not hold himself aloof from the community.

In the matter of ministerial dignity Dr. House agreed with Mr. McKercher that a minister should rise to the dignity of the situation, no more and no less. He said, however, that he had known some very able ministers who had held themselves at arm's length from their membership, yet they had been successful ministers. However, from the illustrations Dr. House used, he left the impression that the pastor who was a pastor and visited his people was successful even if he were not a brilliant preacher. Talmage had been a great preacher, but a poor pastor, and the church he had once preached in in New York City had passed away for the reason that he was not a pastor. He gave instances where very brilliant ministers had failed in charges because they were not pastors. In the matter of advertising the subjects of sermons, Dr. House said his experience had been that it was a good thing to set before the public subjects of coming discourses. He had tried omitting publishing his subjects, and had found that his congregations fell off considerably until he resumed making public announcements.

"The Attractions of the Ministry for Young Men" was presented by Rev. H. A. Start. He said that there was a great decrease in the number of young men who were studying for the ministry. The number had greatly fallen off in the theological institution, and the ministry was the one profession that was not overcrowded. There were many churches, said the speaker, all over the country calling for capable men to come and fill their pulpits, but they were not to be had. The speaker said he could not understand why this condition prevailed, for, in his judgment, the profession was the most attractive that any young man could aspire to. From an intellectual point of view, no other field presented so wide and varied a scope for the intellectual powers for development, for research and for widening the mind. Mr. Start declared that a progressive minister could not be narrow-minded, as the very nature of his studies would widen him. The lazy minister was almost a thing of the past, for he must keep up with the times in all things. There also was the social side of the minister's life. It opened to him most all of the avenues of social life. Chief, however, was the religious side of the minister's life. To model one's life after that of the Master and spread the gospel was a holy and a most honorable mission.

In connection with the labor trouble now pending in this city a special committee of six—Rev. Chas. E. Chase, S. C. Pier, Rev. J. J. Staub, Rev. E. L. House, Rev. R. E. Jones and George H. Thomas, were appointed to voice the sentiments of the Association respecting them and the committee's views were presented in the following resolution, which was adopted unanimously without discussion:

Resolved, That as an Association we are deeply interested in the business and labor problems of our city; that we view with great regret the breach between labor and capital, which disturbs the progress of our city, and threatens its vital commercial interests as well as those of our laboring men; that we believe the time is now ripe for the conserving of all interests in having a board of arbitration appointed by our Mayor, to whom all questions may be referred and whose decision shall be final.

Resolved, That we would welcome a permanent State Board of Arbitration, appointed by our Legislature at its next session, to which might be referred all differences between employer and employe.

Papers of a very interesting character were presented as follows: "The Christian Soldier," by Deacon Oscar Eaton, a brother of the late Dorman B. Eaton of New York. Deacon Eaton was a soldier in the Civil War, and is now past eighty years. While advancing years are telling upon his physical frame his mental powers are active and alert to an unusual degree, and his paper quickened the blood of everyone who heard him.

"The Christian Life of a Business Man," by S. C. Pier, one of the brightest of our laymen, a man of marked business capacity, and a most indefatigable church worker. He found no difficulty in reconciling the most efficient business methods with church membership.

"World Evangelization," by Rev. J. L. Hershner, who plainly set forth that progress was being made, but that the millenium was far in the future; yet the out look was hopeful.

"How to Make Sunday-School Teaching a Spiritual Power," by Superintendent Howard N. Smith, of the C. S. S. and P. S.

The work of the Y. P. S. C. E. was presented by J. A. Rockwood, State President; that of the Y M. C. A. by H. W. Stone, General Secretary of the Portland Association; and the Y. W. C. A. by Mrs. Herbert W. Cardwell. This new organization has had a phenomenal growth. While but little more than two years old it now has more than one thousand members.

"How to Fortify Young Men Against the Saloon," was presented by Clyde A. Stewart.

"The Woman's Hour" was conducted by Mrs. L. A. Parker. "A Dream of the Religion" was given by Mrs. E. L. House; "Woman's Work for Woman—(a) Material and Intellectual," Mrs. E. L. Soden; (b) "Spiritual and Intellectual," Mrs. G. O. Jefferson.

The Associational sermon was preached by Rev. E. L. House; and at the closing hour of the Association the cause of Christian Education was presented by Prof. Joseph W. Marsh, of Pacific University, and "The Soul Winner, His Preparation, His Work and His Reward," was the subject of Rev. Cephas S. Clapp.

Geo. H. Himes was elected a delegate to the Pacific Coast Congregational Congress.

On last Friday evening a debate took place at Pacific University, Forest Grove, between picked classes of the University of Oregon and Pacific University for the championship of Oregon. The subject was "Resolved, That laws should be passed establishing boards of arbitration and compelling labor organizations and employers to submit their disputes to the arbitration of these boards, and to abide by their decisions." The University of Oregon class defended the affirmative, and the Pacific University boys the negative. It is said that the debate was one of the best ever heard in this State, and was spirited from the start. While both teams were exceptionally good, the award was

given to Pacific University team, because of its superior argument and closer application to the question.

Rev. A. R. Olds began work with the Freewater and Ingle churches on April 1st. United effort on the part of both churches promises vigorous and earnest work, and this makes the outlook encouraging. Eleven united with the Ingle church recently, nine of whom were baptized on the 19th inst.

Rev. D. V. Poling of The Dalles church, delivered the address to the graduating class of the Hood River Grammar school last Monday evening.

MR. SHELDON'S VISIT.

The visit to the Pacific Coast in May of Rev. Charles M. Sheldon of Topeka is an event of more than ordinary interest. Mr. Sheldon is a man not only of national but world-wide celebrity. Mr. Sheldon will leave Topeka May 4th and arrive in California with Mrs. Sheldon May 6th. His itinerary in detail is as follows:

Redlands, May 6th; San Bernardino, May 7th; Pomona, May 8th; Los Angeles, May 10th. He will speak three times at Los Angeles—in the morning in the First Congregational church, in the afternoon under the auspices of the C. E. Union a meeting will be held. Mr. Sheldon will read an unpublished story entitled his "Mother's Prayer." In the evening will be a mass meeting in one of the largest auditoriums. May 11th, San Diego; May 12th, Santa Ana; May 13th, Santa Barbara; May 14th, San Luis Obispo; May 15th, San Jose; May 17th, San Francisco. In the morning Mr. Sheldon will preach in the First Congregational church; afternoon mass-meeting will be held under the auspices of Golden Gate C. E. Union; in the evening he will preach in one of the leading churches. Monday, May 18th, First Congregational church, Oakland, under the auspices of Alameda Union. Tuesday, May 19th, Sacramento; May 20th, Stockton; May 21st Fresno; May 24th, Pasadena; and will speak three times again that Sunday; and on the 25th starts on his homeward journey. It is probable that arrangements will be made for Mr. Sheldon to address the ministers of all denominations, both in Los Angeles and San Francisco. Mr. Sheldon is not in the lecture field for money. Free-will offerings will be received for the expense fund; any surplus above expenses will be devoted to charity.

A NOBLE EXAMPLE.

It is humiliating and healthful for us to reflect how little physical suffering will suffice as excuse for the cessation of mental activity. The true work of the moment is often neglected because of some passing indisposition; the page that should be studied is replaced by the page that contains nothing to study, and the chair at the desk is given up for the chair by the hearth. Called by its right name this is nothing but idleness, and as a habit is has a stronger hold upon us than we imagine. Whenever tempted to yield to it, with the usual excuses to self, it would be good to take up, first of all, a biography of such a man as Robertson of Brighton and read until shamed out of our proposed self-indulgence. Few men ever suffered as did this minister. In one letter he declares that death would be a welcome relief to suffering such as he had borne for months. The very characters in this letter were zigzag because of his suffering. For three days at a time torturing pains in the back of his head, as though a vulture were digging his beak into the vitals there, rendered life terrible to him. Many times he lay on the floor, alone in his room, his head on the bar of a chair, and his teeth clenched to prevent the groans from escaping. After death it was found that he had been enduring the exquisite torture of an abscess in the cerebellum. Compared with this, what is the indisposition that serves us as an excuse for mental idleness. But he worked till the very last. No pain was permitted to interfere with the smallest portion of his weekly duties. Through it all he carefully prepared for his pulpit, and went among his people. On one occasion he replied to an address presented him by his young men, and while he spoke was almost blind with a pain of which he kept them in ignorance. Three days only before death did he end his voluminous correspondence with these words: "I think now that I shall not get over this. His will be done! I write in torture." It was not mere stoicism that endured, but a noble enthusiasm that conquered pain. His biographer declares that his life and energy were those of a race-horse, the spirit of which needs no spur, but which dies at the winning-post exhausted by its victory. "I must work the works of him that sent me while it is day; the night cometh when no man can work." In this regard let every servant of God beware of being a lover of self and a victim of his own self-deception. A candid examination of our habits of life would likely reveal the fact that many of our neglects of performance, and the mediocrity of much that we have done are without valid excuse, and that, more than we thought, we have been unfaithful and unprofitable servants. The privilege of doing better still remains and is a duty.

THE CONGRESS RATES.

After much correspondence with the railroad and at this late date, I have the following offer received from the Los Angeles office: "Our General Passenger Agent advises that offer of one and one-third fare for the round trip to Portland, Ore., for party of fifteen or more, all to start on one particular train on one day, is based on limited instead of thirty-day rate, making $33 from Los Angeles to Portland and return." Round trip from Portland to Seattle, $6.75. So total fare from Los Angeles would be $39.75 plus sleeper, $15, equals $54.75.

I presume the rates from all points north of Los Angeles will start Monday evening, the 4th of May, at 5 p. m. This connects at Sacramento with train that leaves San Francisco at 8:30 a. m., May 5th. All parties intending going from the northern part of the State should immediately write to Rev. E. S. Williams, Saratoga, and from Southern California write F. J. Culver.

F. J. C.

RAILWAY NOTICE.

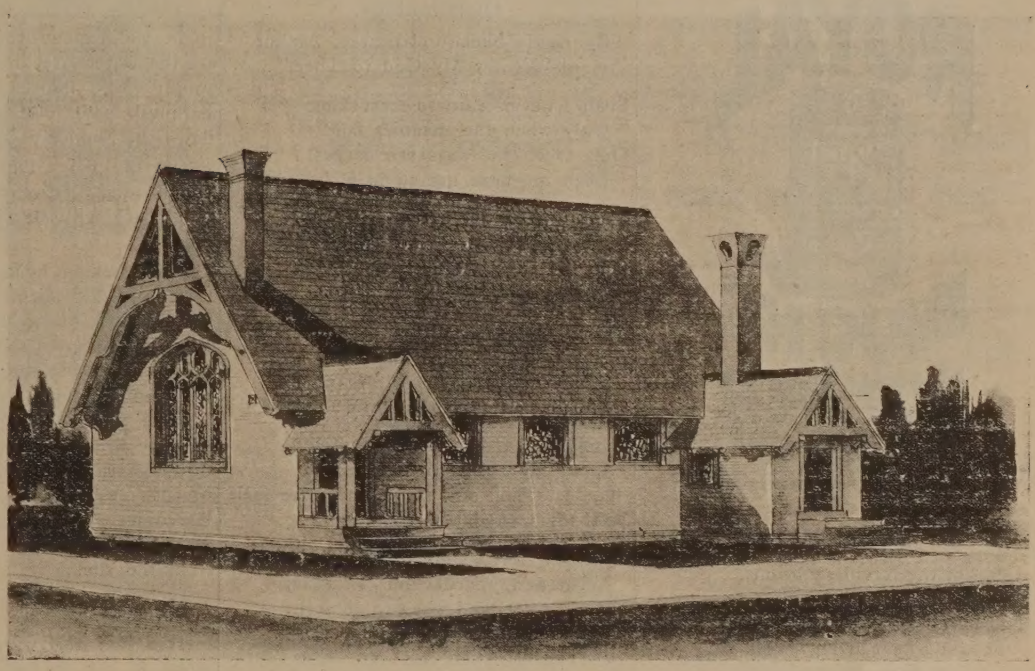
All delegates and others, excepting ministers having half-fare permits, purposing to attend the Pacific Coast Congregational Congress at Seattle coming over the Northern Pacific or Great Northern Railways and connecting lines will understand that to obtain the reduced rate of one fare and a third for the round trip, as has been arranged, should, when they purchase their tickets, take a receipt from the railroad agents of each company for the full fare which they pay. As early as convenient during their attendance they will present their receipts and certificates to the undersigned for endorsement, and when thus endorsed they will be able to purchase return tickets for one-third the usual rate. On arrival at Seattle, before 9 p. m., pastors and delegates are requested to go directly to Plymouth church, Third Avenue, corner University street to register and get their assignment.

Samuel Greene.
Chairman Committee on Transportation.

No. 1. The Evolution of the Small Church,

L. B. VALK, Church Architect, Office, Stimson Block, Los Angeles, Cal.

Here is the Plan and Photograph of a $1,500 church as a beginning for a small town, a small community; a first effort to establish a church in a churchly way. The building is frame (same design can be of stone). Its size is 22x50 inside, to seat 156 in pews, and to begin with an exterior that is extremely churchly and in contrast to the miserable makeshifts of architecture you see scattered all over the West. Well, to begin, this church building is planned on churchly lines. Why? So that you shall have a place to worship the Lord in the Beauty of Holiness, with an interior that is uplifting the moment you enter. The roof has open timber trusses—the roof boarding to show—all filled and varnished. **Windows in simple** pattern, filled with leaded rolled cathedral glass, and a finish in rear of pulpit that is interesting to the eye, though only temporary. The height of walls is 10 feet; the ceiling shows up 25 feet high. The method to heat it to 70 degs. is to place the stove at B and a small stove in pastor's or choir room. This flue has a tile pipe inside of it, with air space all around, and connected to a floor register at C. This draws the cold air out of audience room at once. This little room, a vestibule room, enables pastor to meet choir and have all their songs arranged beforehand, and then both come on the platform together. This is churchly and befitting the house of the Lord. You never see the choir of Episcopal or Roman Catholic churches come into chancels until the opening of service; hence there is no justifiable reason why the eye of the audience should be taken up with the movements of the choir five or ten minutes before service.



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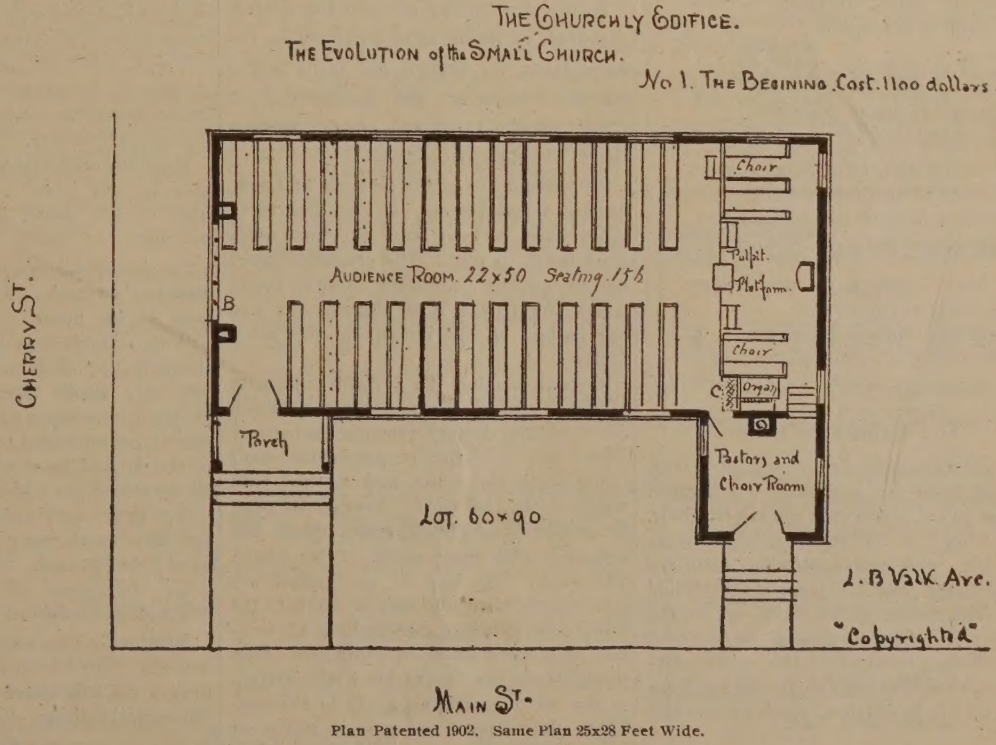

Plan Patented 1902. Same Plan 25x28 Feet Wide.

From time immemorial choirs have shown an irreverent uneasiness. The New England meeting-houses never placed the choir behind the minister to take off the attention and attract the eye of the congregation. This plan seats them each side of the minister and facing him; hence we have in this little church the effect to be seen in the cathedrals. The choir is secondary to the pulpit. With this arrangement the whole service is impressive—for the choir sets on both sides of the minister, facing him; organist likewise. Try it and see for yourself.

THE OLD RELIABLE

ROYAL

BAKING POWDER

Absolutely Pure

THERE IS NO SUBSTITUTE

The Cactus.

Child of the fervid sunbeams,
Born of the desert sand;
Fed by no fertile waters,
Sought by no loving hand.

Bristling with spines unnumbered,
Shunned by the boldest heart;
Desolate, grim, fantastic,
Living a life apart.

Yet do I love thee, Dauntless!
What though the sands burn dry?
Bounties of life resourceful,
Deep in thy staunch self lie.

Beauty to thee, thou weird one,
Comes at appointed hours,
Lavished in gold and crimson,
Poising in gorgeous flowers.

So have I seen pure heart-flowers
Braving environment;
Lavishing crimson love-light
Blooming in gold content.

—Abbie A. Fairfield.

The Cabman's Gain.

A distinguished Edinburgh professor, desiring to go to church one wet Sunday, hired a cab. On reaching the church door, he tendered a shilling—the legal fare—to cabby, and was somewhat surprised to hear the cabman say, "Twa shillin,' sir." The professor, fixing his eye on the extortioner, demanded why he charged two shillings, upon which the cabman dryly answered, "We wish to discourage traveling on the Sawbeth as much as possible, sir."

Grumbling and complaining will not take out the pain of an insect's sting, but Perry Davis' Painkiller will do so every time. Apply it with your finger to the sore spot. Price 25c. and 50c.

Our Boys and Girls.

Questionings.

By Annie Sherwood-Hawks, Author of "Nearer My God to Thee."

Shall I never learn to trust Thee
Only when the shadows fall?
Only when the days are darkest
Lean on Thee my all in all?

Shall I never feel Thy presence,
Know Thy love a rare delight,
Only as I find some treasure
Hidden from my longing sight?

Must it still be pain and weakness,
Am I so unstable, Lord?
Could I not more truly serve Thee,
Shouldst Thou speak the healing word?

Would I not, in sweet submission,
Hold my spirit to Thy will,
Shouldst Thou now some emptied vessels
Of my wasted joys refill?

Gracious Lord, Thou only knowest
What a wayward child can bear;
When to heal and when to chasten;
When to use and when to spare.

—The Christian Advocate, New York.

The Indian Legend of Arch Rock.

Before the coming of even the French explorers to the country surrounding the great lakes, the Indians had many poetic legends concerning the far-famed Arch Rock, which is situated on the eastern shore of Mackinac Island.

This island lies at the meeting of Lakes Michigan and Huron. It measures three miles from east to west and two miles from north to south. The crescent-shaped harbor on the southern shore, round which the village now nestles, was also the harbor of the Indians in the olden time.

Notwithstanding the present popularity of the island as a summer resort, much of its natural beauty remains unchanged. There are still the perpendicular walls rising from the water and marked with white bluffs and cliffs. Forests of pine, fir, maple, beech, birch, cedar, spruce and tamarack still cover much of the island. The sunny hills east of the harbor are still covered with wild daisies, while in the forest blue gentians, "Indian pipes," ferns and wild roses grow in profusion. Best of all, round the "Fairy Isle" still stretches the water, sparkling azure in the sunlight, white-capped and gray in storm, or spreading out like a floor of molten silver under the light of a full moon.

Centuries ago the Indians claimed that this island was the favorite resting place of Michibou, a fabled deity, who was also called the Great One of the Waters. It was his first coming to Mackinac which was especially connected with Arch Rock.

He came in early summer, when the land was awakening to its full beauty. At night the canoe of Michibou had been on the waters, seeking a place where he might make himself a home. As the darkness gave place to the faint gray dawn, he suddenly commanded:

"To the Fairy Isle. In all this good country, my domain, there is nothing like it. There will Michibou find a resting place."

The oarsmen bent to their task. It took but a few minutes to reach the spot, for the canoe of Michibou passed over the lakes as swiftly as the wind. Just as the sun was painting the East with the tints of vermillion and gold, so dear to the Indians, the boat approached the land. It came from the East and to the island, thrilling through all its length and breadth with joy at the honor about to be conferred upon it. It seemed as if Michibou and his followers came directly from the sun.

The canoe halted. There was a moment's silence. Then came a crash so terrific that the warriors following the game in the far-away forests fell upon their faces in awe.

From the side of the island a huge mass of rock had split away and fallen into the water. This mass had not extended to the top of the bluff, and its fall left a great arch, through which Michibou, the Manitou of the lakes, could pass as through a gateway.

Michibou understood the honor shown him by the island. Passing from the boat to the shore, he waved back his oarsmen.

"It is Michibou's gateway," he said, pointing upward. "Wait here while he goes to his home."

With stately steps the Manitou passed through the opening and ascended the hill. He strode along the path arched by the overhanging trees. The birds sang their sweetest songs to him, the fragrance of the fir and balsam caressed his cheek, all Mackinac gave Michibou welcome.

His steps were guided unerringly. At the huge rock, now known as "Sugar Loaf," he paused. This should be his lodge, the place he would rest when weary with his labors.

Michibou's Gateway, or Arch Rock, is annually visited by many tourists. It still towers 140 feet above the water's edge.—Michigan Christian Advocate.

A Real Artist.

Sue: "You said you were going to marry an artist, and now you're engaged to a dentist."

Flo: "Well isn't he an artist? He draws from real life."

That old copybook maxim finds its most forceful application in the waste of vitality, which is called "burning the candle at both ends." A woman is often tempted beyond her strength by domestic or social demands. Some day she awakens from this waste of strength to the woeful want of it. She has become weak, nervous and miserable.

For weak, nervous, run-down women, there is no better tonic and nervine than Dr. Pierce's Favorite Prescription. It restores the appetite, quiets the nerves and gives refreshing sleep. It cures local diseases peculiarly womanly which undermine the general health. It makes weak women strong, sick women well.

"No doubt you have forgotten me, but after you read my letter you will remember me," writes Mrs. Annie E. Moring, of 238 7th Avenue, S. W., Roanoke, Va. "In the year 1897, I wrote to you for advice, which you gave me free of charge. When I wrote to you I was a wreck; I could not walk straight for pains in my abdomen; could not sit down, lie down, or get any ease at all. I had what was called the best doctor here but did not get any better until I went through a course of your medicine. I took eight bottles each of 'Favorite Prescription' and 'Golden Medical Discovery,' and ten bottles of the 'Pleasant Pellets.' I tell you the medicine made a cure of me."

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Well Spoken.

A German spoke as follows at a temperance meeting: "I shall tell you how it was. I put my hand on my head; there vas one big pain. Then I put my hand on my body, and there vas another. There vas very much pains in all my body. Then I put my hand in my pocket, and there vas nothing. Now there is no more pain in my head. The pains in my body are all gone away. I put mine hands in my pocket and there ish twenty tollars. So I shtay mit dè temperance."—The Young Crusader.

His Smoke House.

A man who lives in Albany, and whose business was that of a clerk said that he has lately built a house that cost him three thousand dollars. His friends expressed their wonder that he could afford so fine a dwelling. "Why," said he, "that is my smoke house." "Your smoke house! What do you mean?" "Why, I mean that twenty years ago I left off smoking and put the money saved from smoke with the interest in my house. Hence I call it my smoke house."—King's Herald.

Wines and Lickers.

Dr. Wines was formerly the principal of a boys' school. One day he had occasion to "trounce" a boy, and it is to be supposed did the work thoroughly. The lad took his revenge in a way that the doctor himself could not help laughing at.

Dr. Wines' front door bore a plate on which was the one word, "Wines." The boy wrote an addition in big letters, so that the inscription ran, "Wines and Other Lickers."

The Door.

"I am the door," said the Master, and we reverently quote his words and believe that he is indeed for us the entrancee into peace and safety. He admits us to love and faith and comfort, to all our great inheritance.

But a door not only admits; it also excludes. He is the door—the way to peace, joy or eternal life. He is the door—the bar to selfishness, malice, harsh judgment, resentment, jealousy, all the wrongs that make our lives petty and ignoble.

If we would learn the sweetness and security of the shelter that opens to us, we must learn also to let it shut away from us the things which belong outside, even though they may be those on which we are slow to loose our hold. Christ is the door for all who will enter in, but not for all we vainly try to carry in with us, and that is why we so often complain that we do not find the rest and blessedness we seek. The door that opens to admit us to the Christ-life must of necessity shut out from us all that is unworthy of that life.

Don't be too tender toward your own shortcomings; but never fail to acknowledge visible superiority in others.

That was a wise spiritual counselor who said: "If you want to get near God in prayer do not go far from him the rest of the time.

A woman has used a lamp chimney of mine for fourteen years.

What a jolly good time she has had!

My name on every one.

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Panting After God.

There is at this time a widespread anxiety on the part of ministers of the Gospel as well as church officials and lay members of churches, for a revival of spirituality among the people of God. The feeling of anxiety is not confined to any one denomination nor to any specific locality. It has come as quietly as the flow of the tide, and there has been a great turning to God for guidance as to means to be used for the securing of a true and permanent revival of His work, in the hearts of Christians. In some quarters it is felt that no very extraordinary means are to be put into operation, but that pastors should hold conference with those persons in their churches who may most readily respond to the suggestion, and while praying for divine direction, discuss measures for securing a manifestation of the Holy Spirit's presence and power. It is believed by some very thoughtful men that anything approaching a spectacular display of effort should at this time be avoided. Ministers who in days gone by would, probably, have felt called to seek the aid of some noted evangelist, and the preparation of extensive plans and the equipment of much machinery, now feel that the aim should be to secure a quiet campaign of personal effort for souls. The workers in the churches, it is urged, should be sought out, and where there has been labor in any department of the church without seeming result, humiliation, confession, supplication and consecration before God should take place. Following these it is hoped there may came a determination to seek conversation with some one soul or more with a view to winning the unsaved to God. The plan may involve mutual help and service in a very quiet way among ministers and churches, but if great gatherings and operations that shall be noised abroad come about, it would be rather as the natural result of the work of grace than as a means for securing such a work.—N. Y. Observer.

The Educational Value of the Old Testament.

Consider the educational value of the Old Testament. It is not too much to say that this book is the world's handbook of pedagogy. Its favorite word is wisdom, its fundamental method is education. The figures it uses are all seminal Thus the soul is a seed that expands and takes on the stature of a tree. The truth is leaven that lends sweetness and light to the whole lump. Influence is like the little stone cut out of the mountain, that swells until .t fills the whole earth. Even from the commercial standpoint, wisdom is better than rubies, and knowledge more precious than fine gold. In no other book does the word education bulk so largely. The very institutions that it founds are educatory. Witness the Sabbath, which is really the day for the intellect—the library day, the gallery day, the day for solitude, self-culture and personal growth. Indeed, there is not one single educational institution emphasized, but we can trace it back to the Old Testament. The greatest institution we have is the family. The father and mother are the first teachers in this school; rising up early and sitting up late, they drill their children in the principles and duties of right living. Every Jewish family teaches the child a trade and occupation, so that in the event of financial reverses he will not be stranded. The very words pauper and beggar were unknown words in this book, and when father and mother had reached their limit in the home school, the teacher was brought in with his questions and answers and lectures. He gives to us the basis of the common school, the lecture hall and the library. Singularly enough, the Old Testament holds the beginnings of the modern lyceum, the Chautauqua system and the University Extension method. A recent book on pedagogy takes no account of this fact, but fact it is.—Hillis.

It is not always safe to suppose that man is very good simply because he is rigorous in insisting that other people shall do right.

Five little minutes are all the time Perry Davis' Painkiller needs to stop a stomach-ache, even when it is sharp enough to make a strong man groan. Don't be fooled by imitations. 25c. and 50c.

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